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S E R M O N

Preach'd upon the MURDER of
Mr. RICHARD DOBELL,

Late of *Chichester*, in the County of *Sussex*;

Which Murder is not as yet brought to light.

Together with a P R E F A C E,
Giving an Account of what is at present known
concerning it.

And likewise an A P P E N D I X,
Containing some Relations of the Strange Disco-
veries of M U R D E R; taken out of Mr.
Glauvil, and other Authors.

By **MAT. WOODFORD, M. A.**
Sub-Dean of *Chichester*, and Chaplain to His Grace
the Duke of *Richmond*.

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Plain.

THE PREFACE.

The Gentleman was my Friend, my Pa-
triar, with whom I was well acquainted;
as Henry, John, and I were for that time

[REDACTED]

and therefore, I think, I cannot assist
to him, to my own Conscience, or to the Great
God, unless I do my Endeavour to bring to
light those Persons who were the Cause of
his Death, and who as yet cannot be found

PREFACE.

Mr. Richard Dobell, late of the City of
Chichester, in the County of Sussex, on Tues-
day the First of December, 1713, after
Dinner, went to a Place called East-Adling-
hurst, in the County of Sussex, where he

GIVING
An Account of what is at pre-
sent known concerning

This MURDER.

I *It is not the Itch of being in Print, but
the Desire of Discovering that Barbarous
Murder, which was committed on the
Body of Mr. Richard Dobell, that causes the
following Papers to come Abroad into the
World.*

The PREFACE.

The Gentleman was my Friend, my Parishoner, with whom I was well acquainted; an Honest Man, and I may say, that there was no Guile in him.

And therefore, I think, I cannot answer it to him, to my own Conscience, or to the Great God, unless I do my Endeavour to bring to light those Persons who were the Cause of his Death, and who as yet cannot be found out.

All that we know of the Matter at present is this:

Mr. Richard Dobell, late of the City of Chichester, in the County of Sussex, on Tuesday the First of December, 1713, after Dinner, went to a Place call'd East-Ashling, about Two Miles from the City aforesaid, where he had a Farm, to receive Rent of his Tenant, who Paid him: And returning Homewards, in a little Valley between two small Hills, about a Mile from Chichester; between the Hours of Three and Four in the Afternoon, was Rob'd and Murder'd.

About that Time one Elizabeth Andrew going to Milking not far from that Place, says upon her Oath, that she heard a Voice unknown, at some distance, to utter these Words, What mean you? Oh Christ! Pray don't. And that upon hearing this, she listen'd very earnestly; but could hear no more of any Voice,

The P R E F A C E.

Voice, or Sound, afterwards. The next Morning the Market People discover'd him in the aforesaid Valley, lying with his Head within a Yard of the great Road, with his Pocket turn'd inside out, his Money gone; but his Watch, Knife and Fork, &c. were left. The Murderers strangled him with his Neckcloth; which they ty'd so hard in three Knots about his Neck, that they tore one end of it in the violence of pulling.

When the Coroner's Jury sate on him, and he was stript, his left Elbow was found very much bruised, supposed to be by a Blow: Both sides of his Belly were black and blue; which is thought to be caused by what they call, The Kneeing of him. His Breast was bruised. And the Moment that his Neckcloth was unt'y'd, the Blood, &c. as they who were present say, that had not passage, ran into his Belly, making a considerable Noise. But I rather think, that the Wind which was stop'd within his Lungs, when it found a Vent, hurried it self out.

It is to be observ'd, That this Gentleman was overtaken not a quarter of a Mile (between Ashling and the Place) from the Place where he was Murder'd, by a Farmer, who came through Chichester: And that this Farmer met a Lad not half a Mile on the other side between the Valley and Chichester; which
Lad

THE PREFACE.

Lad came by, and saw the Corps; but he thought that the Person had only been asleep. Several People passed by that Place that Night till late, (that Road being a great Road) but no one discover'd the least Matter of this dreadful Murder.

N. B. Mr. Dobett's Afflicted Mother will give to any Person, who shall Discover this Murder, the Sum of One Hundred Pounds.

GEN.

GEN. ix. 6. Former Part.

*Whoso sheddeth Man's Blood, by Man
shall his Blood be shed.*

THIS Text is part of those Words, which God himself spake to *Noah* and his Sons, after they were come forth of the Ark. And they are a Prohibition of, or a Threatning against that dreadful Sin of shedding Man's Blood. And therefore in discoursing upon it, I shall in the

- I. Place, explain what that shedding Man's Blood is, which is here mention'd in the Text.
- II. I'll lay before you the great Sinfulness of it. And,
- III. I'll endeavour to shew you that this Sin will not go unpunish'd, *Whoso sheddeth Man's Blood, by Man shall his Blood be shed.*

I. Then I shall explain *What that shedding Man's Blood is*, which is here mention'd in the Text. And that is killing him. But now we may observe that all sorts of killing are not comprehend- ed within the Limits of these Words. As for Instance, suppose a Man assaults me as I am tra-
velling

velling the Road, and puts me in danger of my Life, or suppose he breaks open my Houſe in the Night, and endeavours to lay violent Hands upon me, in theſe, or the like Caſes, no one can think it unlawful to endeavour to ſhed his Blood, who ſtrives to ſhed mine. Every Man is obliged to ſtand upon his own juſt and neceſſary Defence. And therefore if in the Preſervation of my own Life, I ſlay him that would take it away, this Caſe of ſhedding Man's Blood does not fall within the Compaſs of the Text.

Neither again does it condemn the Civil Magiſtrate, who after a fair, and legal Trial, upon ſufficient Evidence takes away the Life of a Murtherer. Nay, the Words are ſo far from this, that God in them does poſitively command that they ſhall do it, *Whoſoever ſheds Man's Blood, by Man ſhall his Blood be ſhed* : Namely, by the Magiſtrate, who is here empower'd, and required under the Penalty of God's higheſt Diſpleaſure to inflict this Punishment. For as the Sword of Juſtice is put into his Hand, ſo is he obliged to uſe it by way of Terrour, and Vengeance againſt them that do Evil ; that by theſe means he may cut off all ſuch Workers of Iniquity. It muſt be done for the Good of the Community ; and to deter others from being guilty of ſuch heinous Crimes. And tho' it be ſaid in the Words that follow the Text, that *in the Image of God made he Man*, and for that Reason one Man ſhall not ſhed another Man's Blood ; yet we muſt conſider that he that has murther'd another, has defaced the Image of God, not only upon the Perſon whom he has murther'd, but likewiſe upon himſelf too. And therefore the ſlaying ſuch a one tends to the Glory of God, which ought to be preferr'd

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prefer'd before the Preservation of his defaced Image.

But farther, there is likewise what we call a casual Homicide, when one kills a Man without premeditated Malice, or Design, unawares, or thro' sudden Passion, or Provocation. Neither does this come within the Words of my Text. For we may read in the 35th Chapter of Numbers, and the 22d, and following Verses, *That if a Man thrust, that is, slay his Neighbour suddenly, without Enmity, or have cast upon him any thing without laying of wait; or with any Stone wherewith a Man may die, seeing him not, and cast it upon him that he die, and was not his Enemy, neither sought his Harm; then the Congregation shall judge between the Slayer, and the Revenger of Blood, according to these Judgments; and the Congregation shall restore him to the City of his Refuge, whither he was fled, and he shall abide in it, unto the Death of the High Priest, which was anointed with Holy Oil.* Consonant to which we read in the 19th Chapter of Deuteronomy, and the 4th, 5th, and 6th Verses; *This is the Case of the Slayer who shall flee thither, that is, to one of the Cities of Refuge, that he may live, whose killeth his Neighbour ignorantly, whom he hated not in Time past. As when a Man goeth into the Wood with his Neighbour to hew Wood, and his Hand fetcheth a Seroak with the Ax to cut down the Tree, and the Head slippeth from the Helve, and lighteth upon his Neighbour that he die, he shall flee unto one of these Cities, and live; least the Avenger of Blood pursue the Slayer, while his Heart is hot, and overtake him, because the way is long, and slay him, whereas he was not worthy of Death, inasmuch as he hated him not in Time past.* Indeed, our best Divines do agree, that they who

are guilty of this sort of Manslaying are guilty of Sin, tho' they are not guilty of a Sin unto Death. And we may observe, that tho' God did allow them to fly to one of the Cities of Refuge, yet (to shew how precious the Life of Man was in his sight) if they offer'd to go without the Borders of the City, 'till the Death of the High-Priest, the Avenger of Blood might kill them without being call'd to Account for it. But this we must own, not so much upon the Account of their former Trespas, as for committing a new Crime against God, in contemning his Ordinance, and neglecting the Duty of Self-Preservation. And our own Laws likewise in this Case do declare the Crime to be sinful, by stigmatizing the Persons who are guilty of it.

And now by this time, I think we are come into a pretty fair Light of what is meant in the Text by shedding Man's Blood. And that is, when one Man murders another wittingly, and willingly, with Design, and Consideration; when he robs, and murders him too; when to aggravate the Transgression of the Eighth Commandment, he becomes guilty of the Transgression of a more terrible one, the Transgression of the Sixth. Willful Murther then is the Sin which is contained in the Words which I have read unto you. And therefore I go on,

II. *To shew you the great Sinfulness of it.* If we will look back to the 4th Verse of this Chapter, we shall find the Almighty thus speaking to Noah, and his Sons: *Flesh, with the Life thereof, which is the Blood thereof, shall ye not eat.* Which,

* Pool. * says a Learned Commentator upon this place, God thought fit to forbid, that by
this

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this Respect shewn to the Blood of Beasts, it might appear how Sacred a Thing the Blood of Man was, and how much God abhor'd the Sin of Murder. In the next Verse God goes on, saying thus; *And surely your Blood of your Lives will I require.* The Sense of which place is this, according to the afore-quoted Commentator, If I am thus careful for the Blood of Beasts, be assured I will be much more solicitous for the Blood of Men, when it shall be shed by unjust and violent Hands. I will make Inquisition for the Author of such Bloodshed, as I did after *Cain*, and consequently punish him. If Magistrates neglect this Duty, I my self will avenge it by my own Hand. *And at the hand of Man, at the hand of every Man's Brother will I require the Life of Man.* And this is added as an Aggravation of the Crime; *because the Man slain was the Brother of the Murderer:* All Men being made of one Blood, and having one Father, even God and *Adam* too. But in speaking more particularly to this Head. I shall,

First, Prove that this Sin of Murder, or shedding Man's Blood, is a Sin against the Laws of common Humanity. And,

Secondly, That 'tis a Sin directly affronting the Great God of Heaven and Earth.

First then, I'll prove that 'tis a Sin against the Laws of common Humanity. For the Laws of common Humanity oblige us to be kind, and loving, and tender-hearted one to another, to comfort, assist, and defend each other; considering that we are all Sons of the same Father, and consequently that we are Brethren. Now what a Wretch must he be that will Murder his own Brother! What a damn'd Depravation of Soul must he evidence in committing so barbarous a Crime! The

Patriarchs abhor'd it ; the *Jews* trembled at it ; the Heathens abominated it : They knew that Nature it self was averse to it : For that, when it is not depraved, is compassionate. They knew that Society by this must be dissolv'd. For who would associate, when he could not be secure ? And yet for all this Christians will practice it. What Spirit of Inhumanity is come among us ! Tell me, ye that delight in Blood, whether your Souls within you do not shrink at the horrid Perpetration of the dreadful Act ! Whether your own Bowels do not yern for your Brother, whose Blood is shed by your wicked Hands ? Rouse up thy self thou Soul of a Sinner, and make thy Account to God, and Man, before it be too late ; before thou art forc'd to dwell with Everlasting Burnings. For be thou assured, if thou dost not confess thy Sin, thou art Damn'd to all Eternity.

My Brethren, God knows the Heart of him that speaks to you, I accuse no Man of the dismal Murder of that Unfortunate Gentleman, which cannot as yet be perfectly found out ; but a very little time, you may depend upon it, will discover it. For as secret as he or they are now that Murder'd him, yet it will not surely be long before God will bring them to publick Justice, and Judgment too. And my Reason is this ; because they not only endeavour'd to murder his Body, but likewise to destroy his Soul to all Eternity. But we hope that God has Mercy upon him. And this is a great Aggravation to the Sin of him, or them, who committed it ; because they had no regard to his Better Part, to that which is Immortal ; but separated his Soul from his Body ; and did what in them lay to Murder both. This is a Damage irreparable, and for which there can be no Satisfaction made by them.

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them. Could we indeed after we are dead, revive again; could Soul and Body after they are parted be reunited, that so we might make up our Accounts with God, which upon so sudden a Dissolution, it may be fear'd, were not fully settled, the Sin in the Murderer might be somewhat the less. But since there is no return from the Grave, but where the Tree falls there he will for ever lie, what a foul Sin are they guilty of, who endeavour to destroy both Body and Soul together! I must profess to you that this does astonish me! Poor, unlucky Gentleman! thus in the Bloom and Vigour of thy Youth, thus to be nip'd off! And scarcely to have so much Time, as to say, *Lord have Mercy upon me!* Alas! Unhappy Mother! thus to be deprived of thy only Son! O Unfortunate Sister! thus to be bereaved of thy most Affectionate Brother! But it was the Will of the Great Lord and Governour of the Universe that thus it should be, and therefore we must submit to his Providence. And so I proceed,

Secondly, To prove that this Sin of Murder, or shedding Man's Blood, is a Sin directly affronting the Great God of Heaven and Earth. And that for this Reason; because God does, in the close of the Verse which contains the Text, tell *Noah*, that is, Mankind, whom he and his Sons did then represent, and from whom we all descend, that *in the Image of God made he Man*. Now what a greater Affront can there be to God, than to deface his Image? And not only to deface it, but to destroy it? Blessed God! must thy Image be thus barbarously defac'd and destroy'd by those who bear thy Image? O thou God of Justice exert thy self! Suffer not thine own Image to be destroy'd by the Hands of them that work Iniquity.

Twass

'Twas an excellent Saying of *Philo*; *Murder* indeed, says he, has the name of *Man-slaughter*, because *Man* is the Person slain. But it is in truth *Sacrilege*, and the greatest of *Sacrileges*; because than *Man* there is not any thing more sacred, or which is a more express Image of the Divine Reason and Perfection. And, says *Dr. Towner*, if even the Images of *Emperors* have had such a Veneration, that it has been look'd upon as a Violation of their Majesty, to draw those from them who fled thither for Succour, or (which is an Instance better known to us) to deface them in their Coins, it is easy to suppose it ought to be look'd upon as no mean Crime, to deface the Image of God in *Man*, not only because of the Eminency of the Person represented, but of the Representation it self, which is of the same Nature with its Archetype.

I shall not any longer insist upon this Head; and therefore I go on to the

III. General; and that is to endeavour to shew you, That this Sin of Murder will not go unpunish'd. For, as the Text says, *Whoso sheddeth Man's Blood, by Man shall his Blood be shed*. Yes infallibly; whatever the Murderer thinks, that which he thought he did in Darknes, he may certainly believe it will in a short time be brought to Light. It was but a little while after his Brother *Cain* had kill'd *Abel*, but God came down from Heaven, and told him, that the Voice of his Brothers Blood cry'd unto him from the Ground, and he himself descended upon the Earth to avenge it. It cry'd to Heaven, and God heard the Voice. All the *Hallelujahs* of the Blessed Angels could not drown the Cry of Blood, but God heard it, and came down, and punished it. The Cry of it was so clamorous, and piercing into the Courts of Heaven, that

that the Great King thereof would not be at rest, 'till he had mark'd the Transgressor with a Signal Brand of his Displeasure. And every Murderer may expect to be detected, as well as *Cain*. Conscience it self, we hope, will make his Heart to stoop. For surely his very Sleeps are to him as the Shadow of Death; Terror and Amazement pursue him in the Night; and when the Day-spring from on High appears in the Morning, the Brightness of the Sun must betray his Guilt, and make him love Darkness rather than Light. But then his Dread within him must make Darkness itself more terrible than Death. Those very Shadows of the Mountains, where this Murder was committed, will seem like Armed Men to the Guilty. For in *the Transgression of a Wicked Man there is a Sure*. And, as the Wise Man says, again, *A Wounded Spirit who can bear?* *Judas* who, we may say, was the Murderer of our Lord, chose a Halter to be rid of it. And they who did this, may be glad to be eased by such a Death. For the Guilt that springs from unseen Wickedness, brings Sweating and Horror into the Breasts of them who commit it. To prove this, I need not speak of the Terrors of a *Nero*, or an *Otho*, or an *Herod*, or a *Spir*. Thousands of Instances there have been to evidence the Truth of this.

But however the Clamours of Conscience may be stupified, and buried, yet there have been a Multitude of signal Acts of Divine Providence, by which this horrid Sin has been discovered. (a) Tho' some have thought to drown, and sink it in their carowing Bowls, yet their very Belches

(a) See Appendix with this Mark.

have betray'd them, and brought them to Justice. (b) What tho' they have fled into strange Lands, into foreign Countries, yet something, or other has return'd, and forced them home to condign Punishment. All things concur to reveal Homicide. (c) If Men cannot do it, even the Ghosts of the departed will bring it about. Of which we have had many Instances in our own Nation. Bloody Apparitions and wounded Spectres have detected the hated Act. And if they have been quiet and silent in the Case, (d) yet even brute Beasts themselves, and the very Fowls of the Air have discover'd it.

Let us not much question then, but that this barbarous Murder will be found out. For if Providence has been so careful to bring to Light common Murders, we have no Reason to fear that this, which is so cruel and so uncommon, will lie hid in Darkness: For this is a Case different from most: For other Murders have cut off but single Persons; whereas this, at one dismal Stroke, has destroy'd the very Name of a whole Branch of an ancient, and Worshipful Family.

Let me then exhort every one of us to use our utmost Endeavours to bring to Light this hidden thing of Darkness. If we will not do it for the sake of our murder'd Friend, yet let us do it for our own sakes, for the common Safety of every one of us. No Man can be secure if such things go unpunish'd: We must live, as if we were in a State of War; and can never be

(b) See Appendix with this Mark.

(c) See Appendix with this Mark.

(d) See Appendix with this Mark.

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easy either at home, or abroad. Let those then that are Magistrates be careful, and industrious in apprehending, and examining suspicious Persons. Let those that are not so, be as careful and industrious in finding them out, and discovering them. Let us consider that the Cause is God's, and that he will give a Blessing and Success to our honest Endeavours. Let us bethink our selves that the Danger is common, and therefore it behoves us to use our utmost Industry.

To conclude, We know there have been † three very horrid Murthers committed very near this City in a very short time. And if there be not some publick Justice by way of Terror to the Country about us, we may expect to hear of many more. And not one of us here present can tell, but he may be the next that may suffer in this kind. Let us then for God's sake, for our own sakes, all of us betake our selves to a speedy Repentance for our Sins. Let us amend our Lives, and beg God's Pardon for our manifold Transgressions; that so we may obtain his Blessing, and by these means, if he thinks fit, may live long and holy Lives here; or if his Providence shall order it otherwise, we may by any, by sudden, untimely, or even barbarous Deaths be translated to Heaven, there to glorify, and to be glorify'd with him for ever. *Amen.*

† The Widow Turner, whose Throat was cut at Lavant. A Maid Drown'd. And Mr. Dobell.

T H E E N D.

*An APPENDIX, containing some Relations
of the strange Discoveries of MURDER:
Taken out of Mr. Glanvil, and other Authors.*

(a) *Relation the First.*

TWO Watermen of *Gravesend*, the one call'd *Smith*, the other *Gurney*, being hired by a *Grasier* to carry him down to *Tilbury-Hope*, intending to go to a certain Fair in *Essex* to buy Cattle; these Villains by the way perceiving that he had Money, conspired to take away his Life; and accordingly one of them cut his Throat, and the other, taking his Money, threw him overboard; and this Murder was conceal'd divers Years. But in 1656, these Murderers, as they were drinking together, fell out; and one of them, in his Passion, accused the other of Murder, and he again accused him. Upon which being Apprehended, and Examined, they confessed the Fact; were Condemn'd at *Maidston-Affizes*, and were Hang'd in Chains at *Gravesend*. *Clarke's Mirror*, Page 300.

(b) *Relation the Second.*

Near *Lutterworth* in *Leicestershire*, a *Miller* Murder'd one in his Mill, and buried the Corps in the Ground; and not long after went into another Country, and there dwelt about Twenty Years. At the end whereof, he returned to his former Habitation, to visit some Friends. About which time
it

it pleased God, that a Miller who succeeded him, digging in that Place, found the Bones of a Man. Whereupon it was suspected that he had been Murder'd. And the Inhabitants remember'd that about Twenty Years before, a Neighbour was miss'd, whom they supposed to have dy'd in a strange Country. And so bethinking themselves who was Miller at that time, behold ! God had brought him amongst them. Who being Apprehended, and Examined, confessed the Fact, and was justly Executed for the same. *Clarke's Mirror*, p. 581.

(c) *Relation the Third.*

About the Year of our Lord 1632, near unto *Chester in the Street*, there lived one *Walker*, a Yeoman of good Estate, and a Widower ; who had a young Woman to his Kinswoman, that kept his House ; who was by the Neighbours suspected to be with Child ; and was towards the dark of the Evening one Night sent away with one *Mark Sharp*, who was a *Collier*, or one that digg'd Coals under Ground ; and one that had been born in *Blackburn Hundred in Lancashire*. And so she was not heard of a long time ; and no Noise, or little, was made about it. In the Winter time after, one *James Grime*, being a Miller, and living about two Miles from the Place where *Walker* lived, was one Night alone very late in the Mill, grinding Corn. And as about Twelve or One a Clock at Night, he came down the Stairs, from having been putting Corn in the Hopper, the Mill doors being shut, there stood a Woman upon the midst of the Floor, with the Hair of her Head hanging down, and all bloody, with five large Wounds on her Head. He being much frightened, and amazed, began to bless him ; and at last ask'd her who she was ; and what she wanted.

To which she said, I am the Spirit of such a Woman, who liv'd with *Walker* : And being got with Child by him, he promised to send me to a private place, where I should be well look'd to, until I was brought in Bed, and well again ; and then I should come again, and keep his House. And accordingly, said the Apparition, I was one Night late sent away with one *Mark Sharp* ; who, upon a Moor (naming a Place that the *Miller* knew) slew me with a Pick, (such as Men dig Coals with) and gave me these five Wounds ; and after threw my Body into a Coal-pit hard by ; and laid the Pick under a Bank ; and his Shoes and Stockings being bloody, he endeavour'd to wash them ; but seeing the Blood would not wash forth, he hid them there. And the Apparition farther told the Miller, that he must be the Man to reveal it, or else that she must still appear, and haunt him. The Miller return'd Home very sad and heavy, but spoke not one word of what he had seen : But eschew'd, as much as he could, to stay in the Mill within Night without company, thinking thereby to escape the seeing again of that frightful Apparition.

But notwithstanding, one Night when it began to be dark, the Apparition met him again, and seem'd very fierce ; and cruel ; and threaten'd him, that if he did not reveal the Murder, she would continually pursue and haunt him. Yet for all this, he still conceal'd it till *St. Thomas's Eve* before *Christmas*, when being soon after Sun-set walking in his Garden, she appeared again, and then so threatened, and affrighted him, that he faithfully promised to reveal it next Morning.

In the Morning he went to a Magistrate, and made the whole Matter known, with all the Circumstances. And diligent Search being made, the Body was found in a Coal-pit with five Wounds in the

the Head ; and the Pick, and Shoes, and Stockings yet bloody, in every Circumstance as the Apparition had related to the Miller. Whereupon *Walker* and *Sharp* were both apprehended ; and at the Assizes following were Arraign'd, found Guilty, Condemned, and Executed.

One Mr. *Fairhair* (who is thought to have been the Foreman of the Jury) gave it in Evidence upon Oath, that he saw the Likeness of a Child stand upon *Walker's* Shoulders during the time of the Trial: At which time the Judge (*Davenport*) was very much troubled, (being supposed likewise to have seen the same Apparition) and gave Sentence that Night the Trial was ; which was a thing never used before, nor after, in *Durham*, where this Murder was Tried. *Dr. Henry More's Letter to Mr. Glanvil*, p. 3, 4, 5, &c.

Relation the Fourth.

One Mr. *Bower*, an ancient Man, living in *Gulford*, was upon the High-way, not far from that Place, found newly Murder'd very barbarously, having one great Cut cross his Throat, and another down his Breast. Two Men were seiz'd upon Suspicion, and put into Goal to another who had been before committed. That Night this third Man was awaken'd about One a Clock, and greatly terrified with an Old Man, who had a great Gash cross his Throat, almost from Ear to Ear, and a Wound down his Breast. He also came in stooping, and holding his Hand on his Back: Thus he appear'd, but said nothing. The Thief calls to his new Companions, but they grumbled at him, and made no Answer.

In the Morning he retain'd so lively an impression of what he had seen, that he spake to them to the same

same purpose again ; and they told him, it was nothing but his Phantasy. But he was so fully persuaded of the Reality of this Apparition, that he told others of it ; so that it came to the Ears of a Cozen to the Gentleman that was Murder'd.

He immediately sent for the Prisoner, and ask'd him in the first place whether he was born, or had lived about *Guilford* ? To which he answer'd, No. Then he enquired of him if he knew any of the Inhabitants of that Town, or of the Neighbourhood ? He replied, that he was a Stranger to all thereabout. Then he enquired if he had ever heard of one *Mr. Bower* ? He said No. After this he examin'd him for what cause those other two Men were imprison'd ? To which he answer'd, he knew not, but supposed for some Robbery.

After these preliminary Interrogatories, he desired him to tell him what he had seen in the Night ? Which he immediately did according to the Relation given before ; and took his Oath upon it. And the two Highway men, by other Discoveries, were convicted and condemn'd, and bore their Deserts.

After some time a *Tinker* was hang'd, who at his Death said, That the Murder of *Mr. Bower* of *Guilford* was his greatest Trouble, for he had a hand in it. He confess'd he struck him a Blow on the back, which fetch'd him from his Horse. And when he was down, those other Men, that were Arraign'd, and Executed for it, cut his Throat, and rifled him. *Glanvil's Saducismus Triumphatus*, p. 231, &c.

(d) *Relation the Fifth.*

A Souldier of King *Pyrrhus* being slain, a Dog, which he had, could by no means be enticed from the dead Body. But the King coming by he sawn'd upon him, as it were craving Help at his Hand. Whereupon

Whereupon the King caused all his Army to march by in Order. And when the Murderers came, the Dog flew fiercely upon them, and then fawn'd upon the King. The Souldiers being hereupon examin'd, confess'd the Fact, and were hang'd for their Labour.

Relation the Sixth.

In the Reign of *Edmund* King of the *East-Saxons*, a Noble *Dane*, call'd *Lothebrochus*, being driven upon his Coast, the King entertained him. And finding his Dexterity in Hunting and Hawking, loved him exceedingly. For which the King's Faulconer bore a great Malice to him. And watching his Opportunity, murdered him, and threw him into a Brook. But his Dog continued by his Masters Corps in the Wood, yet sometimes coming to the Court, and fawning on the King, and so running towards the Wood again. The King missing his Friend, of whom he could hear no Tidings, began to suspect the Matter. And therefore following the Dog, found the Corps. And, by some Words, the Faulconer was suspected, and upon Examination found guilty. Whereupon being put alone into a Boat, he was committed to the Mercy of the Sea, which carried him to *Denmark*, there to be punish'd for his Fault.

Relation the Seventh.

Two *French* Merchants Travelling through a Wood together, one rose up against the other, and slew him for his Money, and so buried him, and went on his Journey. But the murder'd Man's Dog filled the Wood with his Howlings, still staying by his Masters Grave. The Inhabitants by this means found out the Dog and the Murder.
And

And the Fair being ended, they watched the coming back of the Merchants; till the Murderer coming by, the Dog fell upon him with all his might. Whereupon the People apprehended him, Who upon Examination confessed the Fact, and was justly Executed.

Relation the Eighth.

A German call'd *Ibycus*, as he was Travelling, fell amongst Thieves; who being about to Murder him, behold! a Flight of Crows passed by. To whom *Ibycus* said, O Crows, I take you for Witnesses, and Revengers of my Death! About three Days after, as these Thieves were drinking in an Inn, a company of Crows came, and lighted on the House. Whereupon they laugh'd, saying, *See, yonder are they which must revenge his Death whom we Murder'd.* Which the Tapiter over-hearing, inform'd the Magistrate. And he, upon strict Examination, extorted a Confession, for which they were deservedly Hanged.

Relation the Ninth.

Plutarch relates a Story of one *Bessus*, who having Murdered his Father, was so pursued with a guilty Conscience, that he thought the Swallows in their chattering Language, said one to another, *Bessus hath Killed his Father.* Whereupon not being able to conceal his Guilt, he confessed the Fact and received condign Punishment. These five last Relations are taken out of *Clarke's Mirror*, Page 380, 381.

F I N I S,